273 manial rum, so that everyone can see the excellence of the liquor. The rum is always drunk without aging and is extremely potent. Quantities of it are drunk at feasts and it is felt that a person who does not get intoxicated on such a time has failed to enter into the 288 spirit of the occasion. However, there seems to be little or no solitary drinking and alcoholism is almost unknown.

276 Tobacco is universally used by both men and women. The local 291 variety grows from 3 to 4 feet high and is large leaved and white flowered. It is probably a variety of *Nicotiana tabacum*. It is never regularly cultivated, the plants growing wild in abandoned taro and at old village sites. The Temne are thoroughly convinced that it is a native plant.

276 The leaves are plucked when they begin to turn yellow and skewered side by side on a sliver of bamboo thrust through the base of the stems (Fig. 9, d). The bundles are hung up in the shade until moderately dry, then brought into the dwelling and hung over the fireplace, where they soon become black with smoke. They are usually left in the smoke until used, but if the rooting becomes too thick they may be taken down and hung in some other part of the house. Because of their brittleness, they are handled as little as possible.

277 The Temne Mendes never smoke their own tobacco. A few of the younger men now use European cigarettes, but this seems to be an affectation. The Bango men smoke a little. Two types of pipe are employed, a straight pipe and a water pipe. The straight pipes are about 5 inches long, made from joints of bamboo about ½ inch in diameter. One end is sometimes inserted in the neck of a brass cartridge shell with the base cut off. The whole pipe looks very much like a cigarette holder. These pipes are identical with those used by the Bura and were probably borrowed from them (Fig. 9, e).

The water pipe is made from a maize stalk about 2 feet long. The upper joints are hollowed out and a short section of reed is thrust through the side of the stalk into the lower cavity. On the end of the reed a small bowl is impaled. This may be made of clay, but is usually hollowed from a bit of manioc root and renewed at each smoking. The bowl and reed form an acute angle with the maize stalk (Fig. 9, c). The stalk is filled with water to nearly the level of the bowl. The smoker squats on his heels, resting the lower end of the pipe on the ground. This type of pipe is identical with that used by the southeast coast tribes.

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a. Drinking Horns, Pipes and Snuff Boxes. a, Drinking Horn; b, Liberian Horn; c, Water Tobacco Leaves; d, Tobacco Pipe; f, Snuff Box or Purse of Horn; g, Snuff Box of Wood, Bamboo; h, Cocoa Snuff Box; j, Snuff Horn; k, Bone Snuff Bottle; l, Bamboo Snuff Box.

● 276 All the Tanala employ tobacco in the form of snuff. To make this, a leaf is toasted over the fire until it begins to change color, then crushed to powder in a small mortar and mixed with a fixed proportion of sifted wood ashes. The ashes are prepared from several different plants and they, rather than the tobacco, seem to be considered the important ingredient. As a rule, each person makes his own snuff, mixing the ashes to suit his taste. It is made up a little at a time, as it is thought to lose flavor if kept. Snuff is carried in small horns made from bamboo, horn, bone, or small gourds (Fig. 9, f, g, h, j, k, l). In taking it, a little is poured out on the palm and tossed into the open mouth with a quick movement. It is never sniffed.

It is doubtful whether the narcotic properties of hemp were known to the Tanala in pre-European times. A few of the younger men now smoke it in water pipes like those used for tobacco, but the practice is rare.

OCCUPATIONS

DIVISION OF LABOR

962 The work of the family is rather evenly divided between husband and wife. The man takes complete charge of the cattle, hunts, cuts and burns the jungle for the rice, does most of the fishing and builds the house and keeps it in repair. He is not expected to do any of the house work, but will often relieve his wife by helping with the cooking and tending the baby. The woman tends the house and children, cooks, draws water and pounds rice, the last two being heavy tasks. Both sexes work in the rice, but women do most of the cultivation in the small gardens and in the fields of wet rice.

All manufactures are rigidly assigned to one or the other sex. Men do all the work in metal, wood, bone, horn and hide. They also weave certain types of mats and baskets and make bark cloth. Women make the balance of the mats and baskets, do all weaving of cloth, and make the family garments and keep them in repair. The only exceptions to this rule are the sorcerers ("herdsmen"), who adopt the women's industries as part of their role.

ARTISANS

[963] The only professional artisans are smiths and a very few stone-
326 cutters, who prepare the memorial stones. Smiths may be drawn
[424] from any gens and do not form a separate caste. The occupation tends to be hereditary, but anyone may enter it. There is no formal